

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 26th September 1903.

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I.—FOREIGN POLITICS.

Al Punch [Bankipore] of the 5th September is sorry that the *Pioneer* newspaper, in a long article on the Macedonian question, tried to induce the Christian Powers to liberate the Christians of Macedonia from the Turkish yoke. This act of the *Pioneer* is calculated to wound the feelings of the Musalmans of India.

The *Pioneer* newspaper on the Macedonian affair.

AL PUNCH,
Sept. 5th, 1903.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Hindu Ranjika* [Rajshahi] of the 9th September says that all the women of the town in Rampur Boalia should be housed in one extremity of the town, and asks the local Municipality to follow the example of the Barisal Municipality in this matter.

Prostitutes in Rampur Boalia.

HINDU RANJIKA,
Sept. 9th, 1903.

3. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 16th September publishes the following criticism of the Resolution passed by the Government of Bengal on the Administration Report of the Police Department in Bengal for the year 1902:—

The Bengal Government on the Police Administration Report for 1902.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
Sept. 16th, 1903.

Government regrets that "it was often necessary last year to place Inspectors in charge of districts." Of course, the beauty of some of the posts of District Superintendents may have been marred by placing black natives in them, but it is certain that, as police servants, Inspectors are in no way inferior to District Superintendents. Was the number of detections larger in districts presided over by white men than in districts of which Inspectors were in charge? Why does Government neglect the native Inspectors so much? Does it not know the broad fact that in actual work, Inspectors are the tutors of the police *sahibs*? "The Inspector-General complains," it has been said in the Resolution, "that officers of this class (*i.e.*, Inspectors) were frequently not available for the investigation of important and difficult cases." Why not then increase the number of Inspectors instead of increasing the number of District Superintendents?

Again, it has been said in the Resolution that "the discipline of the police force in the year under review has, on the whole, been satisfactory," and that "serious charges of torture have fallen from 18 to 8." But how many are the cases of oppression committed by vicious police officers of which any reports reach the ears of the Government? Government should make enquiries as to how police officers manage to hush up cases of oppression against themselves. Official reports of the nature of the one under review are based on weak grounds and do not speak well for the wisdom of the Bengal Government. As to charges of extortion, Government is glad to notice that over 50 per cent. of them were found groundless by the Courts. All these signs of supposed improvement have led the Lieutenant-Governor to indulge in self-adulation. His Honour says that there has been during his experience in Bengal "steady improvement of police administration under all heads." What a mistake!

Mr. Bourdillon has invited the public to put the honesty of police servants to the test by placing temptations in their way, and has said that if they succumb to the temptations they ought to be corrected by bringing cases against them, and that a baseless condemnation of the police is of no use. Mr. Bourdillon is an old and experienced official, and the advice, which he has given *gratis* to the people of the country at this old age and especially on the eve of his retirement from Bengal, certainly requires to be received by us in an obedient and respectful spirit. But when the Courts find 50 per cent. of charges of extortion against police servants to be groundless, what is the use of discussing the results of cases against police servants? People generally fear to bring cases, however true, against police servants, and bear a thousand oppressions without uttering a word. It is only when oppressions become unbearable that they seek redress in the law-Courts. Whatever Mr. Bourdillon may say or believe, the public has not the slightest proof of any improvement in the Police Department in respect of either discipline or honesty during his term of office. If he desires to be pleased with self-adulation, no one can have anything to tell him; but unalloyed truth is bright and eternal.

Mr. Bourdillon has asked the Inspector-General of Police to be careful that discontent is not caused in the police force, for police discontent will shatter the British Government. This reminds us of Mr. Corbett in the Chapra case. Mr. Bourdillon's report (?) is clear, and his heart guileless. And not a few of his ideas have become visible to the outside public through the transparent covering of his words.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
Sept. 16th, 1903.

4. A correspondent of the same paper says that on the 28th August last a dacoity was committed in the house of Amejan Mandal in the Satpara village under the Haripal thana in the Hooghly district, and property worth about Rs. 1,500 in cash and ornaments was carried off. On the afternoon of the 29th three Police Sub-Inspectors, accompanied by a number of constables and the village dafadar, appeared on the spot for investigation, and were, on the following morning, joined by Babu Bhairav Chandra Datta. Bhairav Babu searched the houses of all the local *budmashes*, but nothing was recovered, and the *budmashes* were let off in the afternoon. The investigation is still going on.

SANJIVANI,
Sept. 17th, 1903.

5. The *Sanjivani* [Calcutta] of the 17th September publishes the following from a correspondent:—

Oppressiveness of the chaukidari-tax.

Betkher, Sherpur, Bogra.—There are two chaukidars in the Betkher village in thana Sherpur on Rs. 5 each, and one dafadar on Rs. 6 per month. The chaukidars very seldom go out on their rounds at night. When a higher police officer comes to the village they do his work, and accompany the panchayet when the chaukidari-tax is collected. The dafadar does no work at all. The assessment of the chaukidari-tax is very unfair. The following is a list of persons unjustly assessed:—

- (1) Panchanan Chakravarti, a poor man. Tax Re. 1-2.
- (2) Rajani Kanta Ray, zamindar. Annual income Rs. 1,500, but his tax is only Rs. 3.
- (3) Sasidhar Ray, zamindar. Annual income Rs. 2,000. Tax Rs. 3 only.
- (4) Panchu Pramanic, a poor man. Tax annas 12.
- (5) Kailas Chandra Karmakar. Tax Re. 1-2.
- (6) Hriday Nath Basak. Tax Rs. 2.
- (7) Lakardi Sheikh, very poor. Tax annas 6.
- (8) Mucharia Sheikh, very poor. Tax annas 6.

SANJIVANI.

6. Some correspondents from Santipur write to the same paper as follows:—

Obscene songs sung at Santipur.

Every year during the Durga Puja, on the *Navami* day, many people assemble at Badariapara in Santipur and sing most obscene songs and make most indecent gestures in their wild dances on their way through public roads to the bathing ghat. They seem to forget that by so doing they commit an illegal act punishable under the law. Last year the Subdivisional Officer of Ranaghat, on the representation of some of the inhabitants of Santipur, ordered the police to stop the singing of obscene songs. This year the scene is likely to be repeated, and it is to be hoped that the Subdivisional Officer of Ranaghat will issue early orders prohibiting the same.

SANJIVANI.

7. Referring to the notice taken by Government of the representations in the Native Press on the subject of the chaukidari-tax, the same paper writes as follows:—

The oppressiveness of the chaukidari-tax.

For the last seven months we have been regularly publishing reports of the oppressiveness of the chaukidari-tax. Every letter published in the *Sanjivani* was sent to His Honour for information. From the perusal of those letters His Honour has come to the following conclusions:—(1) In Bengal the number of chaukidars is in excess of that required to meet all the requirements. (2) The rate of chaukidari-tax has consequently increased. (3) The really poor are not exempted from the tax. (4) The method of chaukidari assessment is unfair. The following are the additional inferences from the letters referred to above, to which we invite His Honour's attention:—(1) The chaukidars do not go out on their rounds at night, although it is for that purpose that they are appointed. (2) Respectable inhabitants of the villages should be appointed as panchayets; but practically that is very seldom done. The panchayets are, in almost all cases, men coming from the lowest strata of society. (3) The chaukidars do very little

for the good of the villagers. Properly speaking, they are a part of the police, and hence Government should not tax the people for their maintenance.

8. A correspondent writes to the same paper complaining that injustice has

SANJIVANI.
Sept. 17th, 1903.

Boat-hire of police officers in the Mymensingh district.

been done to police officers by reducing their boat allowance during the rainy season. Most places in the Mymensingh district remain under water for four months in the year. Senior Sub-Inspectors will get Rs. 20 and junior Sub-Inspectors Rs. 15 per month henceforward, and this only for two months, while constables will get no boat allowance at all. It should be remembered that if what is actually required be not allowed, the constables will be placed in great difficulty when required to serve *parwanas* in the mufassal during the rains, and may have recourse to illegal means to meet their requirements. It is to be hoped that the worthy District Superintendent of Police, Mymensingh, will reconsider the present arrangements as to the boat-hire of police officers and constables.

9. A correspondent writes to the same paper as follows:—

SANJIVANI.

Petition of complaint against a Court Sub-Inspector of Police, Mymensingh district.

Babu Govinda Chandra Sadhya, a mukhtar of Netrakona, posted a petition of complaint addressed to the District Superintendent of Police, Mymensingh, against the Court Sub-Inspector of Netrakona, charging him with various illegalities, on the 3rd May last. But this petition, through some mysterious cause, never reached its destination. It is to be hoped that the following summary of the petition will attract the attention of the District Superintendent of Police, Mymensingh:—

- (1) In the case King-Emperor *versus* Hasu Sheikh and others, under section 160, Indian Penal Code, Babu Govinda Chandra Sadhya, mukhtar, presented a security bond for Rs. 50 for producing the defendant in the Court of appeal. But the Court Sub-Inspector demanded a bribe from him at the rate of Re. 1-8 per cent., and, on not getting that, he rejected the security bond and kept the said defendant in *hajat* for five hours.
- (2) In cases in which the defendant is called upon to furnish security for good behaviour, the Court Sub-Inspector invariably demands bribes at the abovementioned rate. If bribes are not paid, the defendant is made to undergo the greatest indignities.
- (3) In cases sent up by the police, if the Court Sub-Inspector receives bribe from the accused, he does not take proper care in his conduct of the prosecution. The result is that the accused either escape or are lightly punished.
- (4) In cases sent up by the police, if the Court Sub-Inspector does not get bribes from the complainants, he puts them to trouble and expense by needlessly changing the dates of hearing of the cases, and he neglects the conduct of the prosecution.
- (5) In the case King-Emperor *versus* Naju Sheikh and others, under section 110, Indian Penal Code, the Court Sub-Inspector took Rs. 100 as a bribe from the accused, and so grossly mismanaged the prosecution that all the accused were discharged.
- (6) In the case Lakshmi Narayan Nath *versus* Radha Nath, under section 323, Indian Penal Code, the Court Sub-Inspector refused to accept the security bond of the defendant, who, being a poor man, could not pay him bribe at the usual rate.
- (7) Owners of stolen property remaining in charge of the Court Sub-Inspector, find it very difficult to get it back from him unless sufficient bribe is given. One Paran Saha got back his jute after much trouble by paying Rs. 5 to the Court Sub-Inspector as a bribe.
- (8) The Court Sub-Inspector must have bribe in everything he does, and the public have to suffer greatly in consequence.

PEOPLE AND
PRATIVASI,
Sept. 18th, 1903.

Bengal Government Resolution
on the Police Administration Re-
port for 1902.

10. Referring to the Resolution passed by the Bengal Government on the Administration Report of the Police Department in Bengal for the year 1902, the *People and Prativasi* [Calcutta] of the 18th September sarcastically says that the vaunted improvement of police administration has been towards increasing the corruption and love of oppression of the police force rather than in any good direction. A criminal case is considered by police servants as a lucky incident. The people, on the other hand, consider it a misfortune to have to lodge informations in police-stations. In lodging an information the writer-constable has to be first gratified, and then the informer has to put up with the vulgar and insulting treatment which is invariably received by complainants and informers at the thana. A police enquiry means ruin and insult to the complainant. The Lieutenant-Governor would never have recorded a Resolution like this if he had known the real condition of the police. Police Administration Reports are written by police officers. It is therefore natural that the weak points of the police should find no place in them. The *Nihar* newspaper says that Sub-Inspectors recruited by open competitive examinations are even more oppressive and corrupt than Sub-Inspectors otherwise recruited. However that may be, it is a fact that police *zulm* is daily increasing. Is this improvement?

NAVA YUG,
Sept. 19th, 1903.

Sale of patent medicines in
Calcutta under assumed English
names.

11. The *Nava Yug* [Calcutta] of the 19th September says that the number of people selling patent medicines in Calcutta under assumed English names is daily increasing. The Police Commissioner should at once check this dishonest practice which robs men of their money and induces them by false representations to swallow worthless drugs. An account of some of these *bogus* firms is given below:—

(1) W. Major & Co., 12-1, Wellington Street, Manufacturers of "Electrosarsaparilla" and "Vitalene." The medicines are advertised throughout India, Ceylon, Burma, Straits Settlements, &c., as prepared in the Company's "laboratory" under directions from James Major, M.A., M.D., of New York. The proprietor is one Padmalochan Maiti, a Uriya inhabitant of Jaleswar in the Balasore district, possessing no education and rising from the lowest status in life. He first appeared before the public under the name of P. Martin and advertised a medicine named "Spermatic Syrup." After that he advertised a combination-holder as Dr. Harrington's Wonderful Pen. He next sold amulets in Sankibhanga under the name of Basanta Kumari Devi, and his advertisements bore the address, Naldanga. He has at last become W. Major.

(2) R. Largin & Co., 148, Bowbazar Street, Manufacturers of "Healing Balm" and "Ebony." The proprietor is a Bengali, who, it is rumoured, is a Government servant.

(3) W. Charles & Co., Manufacturers of "Daltivian Sarsa" and "Balsam Drops." The proprietor is Dwarkanath Das, a *Sundi*, inhabitant of Nalgola, Dacca town. This man is almost innocent of letters, and was at one time a peon in the Great Indian Press. He first advertised a medicine named "Danzene" under the name of G. Harrington, but since the matter was first noticed in this paper it is being advertised under the name of G. O. Nadsen from 119, Harrison Road.

(4) Saint Fraser & Co., Manufacturers of "Blood Solution." The proprietor's address is 5, Iswar Mill's Lane, Goabagan. The advertisement has been stopped since the matter was first noticed in this paper.

(5) W. Wallace & Co., 14, Wellington Street, Manufacturers of "American Parolla." The proprietor is Mahendra Lal Ghosh. The man is now an officer in W. Major & Co.'s firm.

(b)—Working of the Courts.

CHARU MIHIR,
Sept. 15th, 1903.

A complaint against Munsifs in
the Mymensingh district.

12. The *Charu Mihir* [Mymensingh] of the 15th September says that complaints are frequently received from the mufassal to the effect that Munsifs are in the habit of deciding suits *ex-parte* or dismissing them with

out allowing parties opportunity to conduct them properly. It is this which is increasing the number of civil appeals so largely. The attention of the District Judge of Mymensingh is drawn to the matter.

13. The *Sanjivani* [Calcutta] of the 17th September writes as follows:—

SANJIVANI,
Sept. 17th, 1903.

The proposal for a Zilla Court in Calcutta.

As the poorer inhabitants of Calcutta find it very difficult to conduct civil suits on the Original Side of the High Court, where vakils are not allowed to practise and where barristers and attorneys enjoy a monopoly, Government has proposed to establish a Judge's Court in Calcutta with a view to minimise the present inconvenience. A similar Court has been established in Madras, and it is doing good work. Government proposes that suits in which the claim does not exceed Rs. 5,000 should be instituted in this Court, and a Judge will be appointed on a salary of Rs. 2,000 per month. The procedure to be followed in this new Court will be the same as is followed in ordinary Judge's Courts. We are of opinion that the establishment of such a Court in Calcutta will be a great blessing to the Calcutta people. Here, in addition to barristers and attorneys, vakils and Judge's Court pleader's will be allowed to conduct suits. Litigants who have not the means to engage barristers will be able to engage vakils or Judge's Court pleaders, and we see no reason why the people of Calcutta should not be gainers if such a Court is established. Although the proposal is by all means a laudable one, yet we are apprehensive lest Government should find it impracticable to carry out its project. The establishment of a Judge's Court in Calcutta is sure to reduce the number of cases on the Original Side of the High Court, and consequently to reduce also the income of the barristers, who will, in all likelihood, violently oppose Government's plan. The *Calcutta Weekly Notes* says that a Judge's Court should not be established, as the Calcutta public is opposed to the Government's proposal. But how does our contemporary say this? The people of Calcutta are still ignorant of the proposal, and no public meeting has yet been held to discuss the question. And yet the *Calcutta Weekly Notes* declares that the people of Calcutta are not in favour of the proposal. This is very strange indeed. We, however, know it for certain that whether a man be rich or poor, if he be unwilling to spend his money like a prodigal, he will go against the Government in this matter. The other arguments of our contemporary are of this nature. For, says he, if such a Court is established, it will diminish the power of the High Court and legal practitioners will lose their importance. We confess our inability to grasp the meaning of this statement. The income of some of the barristers may suffer, but the term "legal practitioners" does not mean only barristers. Petty suits will, no doubt, be excluded from the Original Side, but the appeals therefrom will be heard in the High Court. How, then, the power of the High Court can become less, is not at all clear. Another argument used by the *Weekly Notes* is even more strange. It says that as barristers will demand large fees to attend the Judge's Court, they will not be engaged, and the result will be that the suits in that Court will not be well conducted. The injustice done to pleaders, among whom are men fully able to hold their own against any barristers, by making this statement, need not be dwelt upon.

14. The *People and Prativasi* [Calcutta] of the 18th September has the following in its English columns:—

Private Casey's case.

PEOPLE AND
PRATIVASI,
Sept. 18th, 1903.

It must be within the recollection of the reader that Private Casey, of the Munster Fusiliers stationed at Dalhousie, stood charged with causing the death of one Jagu, a "guard-room boy." He was tried lately by the Punjab Chief Court and acquitted by a divided verdict of the jury in the proportion of 8 to 1. The facts briefly are that on the evening of 7th June he came to Sergeant O'Brien's quarters apparently suffering from excruciating pain, enquired of the Sergeant, and on the latter's questioning him what the matter was with him, he only replied "Casey Sahib" and fell down. Sergeant O'Brien naturally thought that he must have been violently treated by Private Casey. He sent for the Private and in the meantime sent the unfortunate boy to hospital, but the latter died on the way. Private Casey was placed under arrest and an enquiry followed. It transpired, however, that during the enquiry, in which, it must be admitted, the higher military authorities evinced a praiseworthy anxiety to elicit the

truth and bring the culprit to justice, an attempt was made by the comrades of Casey to burke the truth. Three native witnesses were intimidated into telling a falsehood, and it was not until the military authorities gave those witnesses to understand that they would be dismissed and given no employment in the division that they came forward to say that the unfortunate boy died from the effect of a kick administered to him by Private Casey. The medical evidence showed that the deceased had an abnormally developed spleen, and that the cause of his death was "Hæmorrhage and shock due to a very extensive rupture of the spleen." The evidence as to identification was complete. Yet, in spite of this, Private Casey was let off. If the inquisitive reader should ask us as to how the acquittal was possible, we have only to say that he must accept such acquittals as matters of course in India. If his curiosity will not be satisfied with an answer like this, we shall draw his attention to the presiding Judge's charge to the jury and leave him to draw his own inferences. Before he dwelt on the evidence and the facts of the case he cautioned the jury against being led away by all that they had heard or read of the case outside the precincts of the Court. Nay, he went further and assured the jury that the British soldier was maligned a good deal; that he was not as black as he was represented to be. With the reader's permission we shall quote the learned Judge and let him speak for himself:—

"Gentlemen of the Jury,—Before proceeding to sum up the evidence in this case, I wish to make one or two preliminary remarks. This is one of a class of cases which has excited much attention and comment lately, and it would be affectation on your part and on mine to pretend that these facts are not more or less in our minds.

"We must all deeply deplore brutal attacks by the strong on the weak, whether such attacks are made by a British soldier on a native servant, or by a set of native *budmashes* on an inoffensive soldier. But we must still more deplore and deprecate the attempt made by a certain section of the Press of this country to represent the British soldier as an exemplar of brutality, and to misrepresent the recent orders issued and measures taken in high quarters to prevent collisions between Europeans and natives as a recognition of that fact. Nothing could be further from the truth I am sure. The conduct of the British soldier in the Punjab is in general in this connection exemplary, and the determination of the authorities to prevent the blackening of that reputation by the few bad characters who must always be found among a large body of men such as the British Army in India should not be distorted into a slur on the good character of the British Army as a whole.

"I think in this connection that it is interesting to note that, although there are, I believe, about 20,000 British troops within the jurisdiction of this Court, during the last ten years only nine cases of offences involving charges of causing death, or serious injuries committed by British soldiers upon natives have come before us."

He wound up this portion of his harangue by saying that "these few words assist us in dealing with the case." We may assure our readers that "these few words" had their desired effect. For *ex cathedra* opinions like the above could but have produced a peculiar impression on the minds of a lay jury. We do not remember to have ever seen a Judge testifying from the Bench to the lamb-like character of the British soldier, in spite of the patent fact that the military authorities have been devising a thousand and one means to put a check on Tommy's brutality.

Then, again, referring to the Indian witnesses, who by the way were witnesses to the occurrence, and the way in which they were made to speak the truth, the learned Judge makes the following observations:—

"We now come to the native evidence. The first three witnesses are Chand, Hassu, and Jumman, son of Gangu. Each of these three on at least two occasions declared their entire ignorance of the matter. The occurrence took place on the 7th June. On the 27th June the detachment of the Munster Fusiliers to which the accused belonged were sent down from Dalhousie, as it was believed by the authorities that they were frightening the witnesses into silence. But on the same day, or at any rate before the witnesses altered their statements, they were all three dismissed from their employment and told they would never be employed again in this division until they told the truth."

"Now, it is no part of my province to criticise this action of the authorities from an executive point of view. But from a judicial point of view it is my duty to draw your attention to certain considerations. In the olden days when persons were supposed to be in possession of information which they would not communicate, such recalcitrant witnesses were encouraged to speak by the rack and the thumbscrew. These methods have been discarded in the judicial system of our Empire, but there does not appear to be much practical difference from the judicial point of view between the extortion of evidence by physical pain and its production by means of privation and suffering, if not starvation."

Evidence extorted by inducement or threat should, according to the canons of the Law of Evidence and the higher canons of morality, be discarded. It would apparently be a quibbling of the nicest character to apply that canon to a case like the present.

The authorities were anxious to bring out the truth, and by way of counterbalancing the threat held out by Casey's comrades to these Indian witnesses to burke the truth, they in their executive capacity issued a departmental order threatening dismissal if the witnesses suppressed what they saw or heard. It was impossible to elicit the truth by any other way when there was a conspiracy to shield a guilty man. We hardly think the Judge's comparison between the methods of old and those employed with the best of motives to help the cause of justice, holds good. Such a remark coming from a Judge cannot fail to be regarded as a broad hint whose effect on the jury must be great indeed.

15. The *Nava Yug* [Calcutta] of the 19th September says that Mr. Weston, the newly appointed Chief Presidency Magistrate of Calcutta, is a young civilian of only eight years' standing. This appointment means only love of patronage and not sense of justice in the Lieutenant-Governor.

NAVA YUG,
Sept. 19th, 1903.

(c)—Jails.

16. The *Hitavarta* [Calcutta] of the 20th September does not understand why the jail authorities make a distinction in their treatment of European and native prisoners. A European prisoner is supplied with all the comforts which he can command in his own house, whereas a native prisoner, however respectable he may be, cannot expect more than what a poor prisoner is entitled to get. A native prisoner has also to wear a collar as a token of punishment, whereas no such mark of humiliation is imposed on a European prisoner.

HITAVARTA,
Sept. 20th, 1903.

(d)—Education.

17. The *Nihar* [Contai] of the 22nd September says that a Lower Scholarship examinee named Rakhal Chandra Jana, a student of the Bhairavdandi *pathshala* under the Pattaspur thana in the Midnapore district, was driven out of the examination hall at Contai on the alleged ground that his examination fee had not been paid, although Babu Ambika Charan Majumdar, the teacher of the school, said that he had paid it. Who is responsible for the loss thus caused to the boy, who had actually paid his examination fee to his teacher Ambika Babu?

NIHAR,
Sept. 22nd, 1903.

(e)—Local Self-Government and Municipal Administration.

18. The *Hindu Ranjika* [Rajshahi] of the 9th September says that Dr. Harinath Ghosh, the Assistant Surgeon in charge of the Maharaja of Dighapatia Charitable Dispensary at Rampur Boalia, is very unpopular with his subordinates. Recently he severely beat an old mehter named Ramait. The case is *sub judice*. The lady doctor and the clerk, Babu Dwarkanath Pal, attached to the dispensary have petitioned its Managing Committee against Hari Babu. Hari Babu was once menaced and pursued by the mehters attached to the dispensary for having punished Ramait.

HINDU RANJIKA,
Sept. 9th, 1903.

for some offence. The mehters were punished in a law-Court. But not satisfied with that, the Doctor Babu has requested the local municipal overseer not to give Ramait any employment.

CHARU MIHIR,
Sept. 15th, 1903.

19. Now that Babu Nalin Behari Sarkar has returned to the Calcutta Corporation, says the *Charu Mihir* [Mymensingh] of the 15th September, we anxiously await the dawn of an era of municipal prosperity and reform in Calcutta. A Bengali's resolution is unstable like the water on the lotus leaf.

Babu Nalin Behari Sarkar's
return to the Calcutta Corpora-
tion.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
Sept. 16th, 1903.

20. Referring to Babu Nalin Behari Sarkar's return to the Calcutta Corporation, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 16th September writes as follows:—

Babu Nalin Behari Sarkar's
return to the Calcutta Corpora-
tion.

Nalin Babu has a large experience of the Calcutta Municipality, and he is undoubtedly an able man. But in the present condition of the Corporation, men like him ought to remain aloof from it, because many acts of oppression and irregularity will be committed before his eyes and he will have to keep himself quiet, or his remonstrations, if he makes any, will be like crying in the wilderness. But will Nalin Babu mind our words?

BANKURA DARPAN,
Sept. 16th, 1903.

21. The *Bankura Darpan* [Bankura] of the 16th September says that

An unjust charge in the Ban-
kura Municipality.

it was only three or four years ago that the Bankura Municipality first consented to pay Rs. 48 annually for oil consumed in police lanterns in Bankura town. Last year the sum was increased to Rs. 60 per annum, and this year the Divisional Commissioner has ordered the Municipality to pay Rs. 96 per annum on this head, and when the order comes from such a high official it must be obeyed. But the Government should consider whether a poor Municipality like that of Bankura should be burdened with the high charge. The money should be spent in increasing the number of street-lights in the town. The charge is also unjust.

HITAVADI,
Sept. 18th, 1903.

22. The *Hitavadi* [Calcutta] of the 18th September says that when in

A tramway grievance in Cal-
cutta.

Calcutta people of all castes and creeds travel by tram-cars, the tramway authorities should forbid the conveyance of such things in them as might hurt the religious feelings of any passenger. *Khansamas* are often seen to carry beef, etc., in the cars—things which are most repugnant to a Hindu, and a touch of which is abomination to him.

HITAVADI.

23. The same paper writes as follows:—

Babu Nalin Behari Sarkar's
return to the Calcutta Corporation.

Babu Nalin Behari Sarkar has accepted a seat on the Calcutta Municipal Board as a representative of the Calcutta Port Trust. Officials know full well how much resolution, sense of honour, and self-respect our people possess. Their prediction that the out-going Commissioners would again come in has been proved true by Nalin Babu's action. Nalin Babu has shown the way, and the rest seem anxious to follow suit. A feeling of delicacy was keeping them back, but Nalin Babu has brushed it aside. And now all the great old Commissioners will again cringingly come back to the Municipal Board like dogs with tails between their legs. So unprincipled, selfish, and shameless are the leaders of our city. Nalin, you are a C. I. E. indeed!

NIHAR,
Sept. 22nd, 1903.

24. The *Nihar* [Contai] of the 22nd September says that on the night

A ferry complaint.

of the 13th September last the *manjis* at the ferry ghat at the 7th mile of the canal near Contai town in the Midnapore district realised 8 annas from Babu Suryya Kumar Lala, a respectable shop-keeper in the Contai Kantanala Bazar, for taking him and a bullock cart across the river. Suryya Babu had also been kept waiting at the ghat for nearly three hours.

(g)—Railways and communications, including canals and irrigation.

BURDWAN SANJIVANI,
Sept. 15th, 1903.

25. The *Burdwan Sanjivani* [Burdwan] of the 15th September writes as follows:—

A railway complaint.

Hackney carriages are not allowed over the bridge at the Burdwan station of the East Indian Railway. This causes great inconvenience to passengers in going to and from the down platform. Nobody

knows why such an order has been passed. It is to be hoped that this inconvenience will be soon removed.

26. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 16th September says that the alterations recently made in the timing of almost all the trains on the

A railway complaint.

East Indian Railway are causing great inconvenience to passengers. At present even the down local trains are not touching some of the stations between Hooghly and Howrah, and the result is that many passengers are being over-carried. Besides this, passengers at the Howrah station are often put to great inconvenience through the fault of the station staff. Under the new arrangement the 6-8 train in the afternoon is to start from platform No. 1 in the Howrah station. But on the 5th September last a European ticket-checker and some other ticket-checkers told the passengers for that train that it was on that day to start from platform No. 2. Thereupon the passengers went to the second platform and took their seats in the train which was standing there. A few minutes after they were informed that the train by which they should travel would start from platform No. 3. It was high time for the train to start and they hurried to platform No. 3, but as soon as they reached it they were again informed that they would have to go to platform No. 1. They ran to it and caught the train just in the nick of time. Who is responsible for the trouble and inconvenience thus caused to the passengers?

27. A correspondent writes to the *Sanjivani* [Calcutta] of the 17th September as follows:—

A railway complaint.

Under the new timing of trains which has come into force from the 1st September, No. 7-Up and No. 8-Down trains do not touch at the Kalipahari station of the East Indian Railway. This has caused great inconvenience to both the public and the coal-mine owners. The latter have been particularly inconvenienced by the down train No. 8 not touching at this station, as the mails are now received by the No. 24-Down train, causing a delay of three hours in the receipt of letters, etc. It is to be hoped that the Agent to the East Indian Railway Company, to whom a representation is going to be made by coal-mine owners, will remove the inconvenience by ordering No. 8-Down train to stop at the Kalipahari station.

28. Babu Jagindra Nath Datta, No. 88-5, Mukhtaram Babu's Street, Calcutta, writes to the *Hitavadi* [Calcutta] of the 18th September that the booking-clerk of the

A railway complaint.

Guskara station on the East Indian Railway stops selling tickets five or six minutes before the starting of a train. This often brings great loss to passengers by causing them to miss trains. The correspondent himself was, on the 24th August last, put to great trouble by the absence of the booking-clerk from the booking-office five minutes before the starting of the down Loop Mail train. At first he hurried to where the booking-clerk was, but finding his words lost in the man's ears, he went to the guard of the train. The guard said that there must be some man in the station to give him a ticket. On this the correspondent went to the station-master, who said that it was not his duty to sell tickets. At last the guard kindly allowed him to travel without a ticket. An old Musalman also got no ticket for the same reason. The correspondent was on many other occasions put to similar trouble at the Guskara station.

29. A correspondent of the same paper complains of the extremely bad condition of the road north of the Taki Government school-house in the 24-Parganas district.

A bad road in Taki, 24-Parganas.

Boys from the Ultarati, Sankchar, Kathar, and many other villages come to school by this road. At one place a tank belonging to Babu Suryya Kanta Roy Chaudhuri, zamindar, has encroached upon the road, while the greater part of the road is covered with knee-deep mud.

30. A correspondent of the same paper says that the steepness of the over-bridge at the Burdwan station on the East

A railway complaint.

Indian Railway makes it simply dangerous for passengers to ascend it with women, children, and luggage. Even male adults find it laborious work to get up on it. Again, the railway rule forbidding the halting of carriages on it obliges passengers for the down platform to ascend it by a high staircase from the up platform and then to descend on the down

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Sept. 18th, 1908.

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platform by another such staircase. It is easily conceivable how difficult this running up and down two high staircases is, especially to passengers encumbered with family and luggage.

HOWRAH *Hitaishi*,
Sept. 19th, 1903.

31. The *Howrah Hitaishi* [Howrah] of the 19th September draws the attention of the authorities of the East Indian Railway to the sale of unwholesome sweets in the sweet shop in the waiting-room for third class passengers at the Howrah station.

Sale of unwholesome sweets at the Howrah railway station.

PRATIJNA,
Sept. 23rd, 1903.

32. A correspondent writes to the *Pratijna* [Calcutta] of the 23rd September as follows:—

A railway complaint.

The train starting for Calcutta in the morning from Budge-Budge on the Eastern Bengal State Railway stands on lines not immediately alongside the station platform. As may be easily understood, passengers, especially female passengers, are for this reason placed in great difficulty in entering into and alighting from the train. It is difficult to understand why passengers should be made to undergo this inconvenience by not allowing the train to stand close to the station platform.

PALLIVASI,
Sept. 23rd, 1903.

33. A correspondent of the *Pallivasi* [Kalna] of the 23rd September complains that the order issued by the railway authorities at the Burdwan station prohibiting carriages from using the bridge to the down platform has been causing the greatest inconvenience to all, and particularly to respectable female passengers. The want of a booking stall on the down platform is also felt.

A railway complaint.

(h)—General.

HITAVADI,
Sept. 18th, 1903.

34. It is to be deeply regretted, says the *Hitavadi* [Calcutta] of the 18th September, that Government has recently been showing great partiality towards Eurasians. It is rumoured that the authorities are making arrangements for setting apart for them a sixth part of the posts in the Secretariats. There can possibly be no objection to the Eurasians holding all the Government posts in the country if they can do so by dint of superior education and intelligence. "Fair field and no favour" should be the motto guiding the Government.

Government's partiality to Eurasians.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BURDWAN *Sanjivani*,
Sept. 15th, 1903.

35. The *Burdwan Sanjivani* [Burdwan] of the 15th September says that cultivation has been stopped for want of rain in all the thanas in the Burdwan district, with the exception of parts of the Satgichhe, Jamalpur, and Rayna thanas. The cultivator's future is gloomy. Repeated failures of crops during the last few years have drowned him in debt. In Burdwan town the price of fine rice has risen to 9 *cutchi* seers per rupee and that of coarse rice to 12 or 13 seers per rupee. Poor people are living on one meal a day. The prospects of the crops in the Birbhum, Manbhum, and many other districts also is gloomy.

Crop prospects.

MEDINI BANDHAV,
Sept. 16th, 1903.

36. A correspondent of the *Medini Bandhav* [Midnapore] of the 16th September speaks of the prevalence of severe distress in Kankrajati and other villages under the Dantan thana in the Midnapore district. The other day a woman came weeping to the zamindari cutcherry at Kankrajati and told the zamindar that 15 days before her husband had stealthily left home and that she and her little ones were for six days living on water and vegetables. Another man said that he and five other members of his family were living for five days on half a seer of rice. Those who have paddy are selling it at a high price. Some people have been arrested for stealing paddy. The editor says that similar distress prevails almost everywhere in the Midnapore district, but it is a matter of great regret that the authorities are sleeping over the matter with their eyes open.

Distress in the Midnapore district.

PALLIVASI,
Sept. 23rd, 1903.

37. A correspondent of the *Pallivasi* [Kalna] of the 23rd September says that insufficient rainfall has brought about distress in Dirghanagar, thana Ausgram, district Burdwan. Some people are living on rice-gruel.

Distress in a village in the Burdwan district.

or broken rice and some on insufficient food. A poor man kept his children alive for days with rice received by begging, and himself died after eight or ten days' starvation. The village contains eight to nine hundred residents, and only 2,000 bigahs of land were cultivated this year, and even this poor crop has all withered away. There are only three tanks containing some water in so large a village, but they will dry up in two or three months.

VI.—MISCELLANEOUS.

38. Referring to the Bain case, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 18th September writes as follows:—

The Anglo-Indian agitation in connection with the Bain case.

How did Mr. Justice Sale know that no jury would have convicted Bain? Has he any superhuman power? Bain may be innocent in his opinion, but how could he have the boldness to say that other people also would be of the same opinion? If so, why had Justices Henderson and Banerji and the Advocate-General arrived at a different conclusion? Surely the Calcutta High Court is to be congratulated on its commanding the services of a Judge who is above all mistake and who possesses superhuman power.

We had thought that Bain's friends would appeal to the High Court against the decision of the Lower Court in Assam with the money which had been collected for his defence, but no such appeal was made. May we ask them why they refrained from making an appeal if they were convinced of Bain's innocence?

If the Assam Government had not tried to have Bain's punishment enhanced, he would surely have suffered imprisonment, and his friends would have found no opportunity of setting on foot the agitation they are at present making. Bain and his friends ought therefore to have been grateful to the Assam Government for the result. But they are so ungrateful that they have turned on their benefactor and are trying to tear it to pieces. The *Pioneer*, their ring-leader, began the tune by saying that Government should make amends to Bain for improper imprisonment. From the *Pioneer*, the *Englishman* caught the tune, and instantly the whole Anglo-Indian community began to roar over the matter. The *Englishman* said that if Government did not comply with their suggestion, they would, in a body, set on foot an agitation as violent as that which had been generated by the Ilbert Bill.

As a matter of fact, the manner in which the Anglo-Indian newspapers are trying to stir up the spirit of the Anglo-Indian community in the matter would have incriminated a native editor as seditious. The writing for which the editor of the *Pratod* newspaper was sentenced to transportation was far less seditious than the present writings in the Anglo-Indian newspapers. All this leads us to think that the Anglo-Indian community is the *de facto* ruler of the country, the Government being only a puppet maintained with a view of imposing on the people. Lord Curzon is reputed to be a man of great independence of spirit. Let us now see how he stands the present test.

39. A correspondent writes to the *Sanjivani* [Calcutta] of the 17th September as follows:—

The Coronation fund *zilm* in Bogra.

Thrice did the Magistrate of Bogra apply to the Commissioner of the Rajshahi Division for permission to acquire about 30 bigahs of land in the Bogra town for the purpose of building a rest-house thereon with the surplus of Rs. 33,000 out of a total of upwards of half a *lakh* collected for the Coronation festivities. But as ill-luck would have it, each time he was baffled. The Commissioner recommended that the money should be spent on some work of public utility. But the Magistrate is determined to have his own way, and he has not been slow in hitting upon another more practicable plan for acquiring a large plot of land. The Nawab Bahadur of Bogra, in whose zamindari the land in question is situate, has been prevailed upon to help the Magistrate out of his difficulty. The amount of compensation to be given to the tenants has been fixed by the Government pleader and other friends of the Magistrate at only Rs. 2,500, although there are brick-built houses and valuable trees on the land. The rate at which the Nawab has been paying compensation to his

SRI SRI VISHNU
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tenants is so unjust that some of them have objected to give up their homestead land, and the Nawab has issued notices to them calling upon them to pay rent at Rs. 64 per bigha. On the other hand, the rumour goes that those who will refuse to give up their lands will be classed among notorious bad characters and will have to undergo endless trouble. Of all men, the Nawab ought to have been the last to go against his tenants in this way. It is, indeed, strange that, instead of saving them from oppression sought to be committed upon them by others, he himself aids the oppressor. There is therefore no hope for the poor tenants unless the Commissioner of the Division takes pity on them. We hope therefore that the Divisional Commissioner will never sanction these acts of lawlessness. May we ask—Why so much insisting upon a rest-house, such moving of heaven and earth, in a matter which has been vetoed by higher authority more than once?

The bulk of the Coronation subscriptions was collected from the raiyats of Bogra. It is therefore of the first importance that the balance should be spent on some such work as will benefit the raiyats. We therefore make the following suggestions, upon any one of which, according to the decision of the Commissioner of the Division, the amount may be spent:—

- (1) Founding of scholarships to send pupils to technical or art schools.
- (2) Establishment of agricultural banks.
- (3) Sinking wells in the mufassal for supplying drinking water.
- (4) Founding of model agricultural farms for the improvement of agriculture.
- (5) „ of scholarships in the Zilla School for poor students.
- (6) Establishment of a technical school.
- (7) Improvement of the Karotoya river.

40. The *People and Prativasi* [Calcutta] of the 17th September has the following in its English columns:—

PEOPLE AND
PRATIVASI,
Sept. 17th, 1903.

The *Englishman* and John Company's Despatch.

We do not know what led the *Englishman* to quote, *in extenso*, the John Company's Despatch of 1834, in one of its recent issues. If its intention was to show that the liberty and the safety of Europeans residing in the mufassal were seriously at stake and that it was unwise to subject them to the jurisdiction of our mufassal Courts, the Despatch itself is the *Englishman's* own refutation. The *Englishman* apparently forgets the circumstances under which the Directors of the Company issued that memorable Despatch. The English interlopers were then settling in the interior more as planters and traders, and backed by the prestige and influence of a dominant race, they introduced a reign of terror in the mufassal and defied the authority of the mufassal Courts. The indigo-planter, with all his attendant terrors and high handed doings, was then just coming into being. He was the lord of his factory and he carried with him tyranny and oppression wherever he went. He was law unto himself. The mufassal Courts were powerless to bring him to book. This and other circumstances led to the passing of the Charter Act of 1834, and the Directors of the Company, in their keen anxiety to protect the helpless inhabitants of the mufassal from the tyranny and oppression of the European interlopers in the country, penned the memorable Despatch and made the European mufassalite amenable to the mufassal Courts. The language of the Directors is clear and distinct and their intention is plainly manifest. The Directors in their Despatch say:—

“From these premises there are some practical inferences to which we must call your attention. First, we are decidedly of opinion that all British-born subjects throughout India should forthwith be subjected to the same tribunals with the natives. It is of course implied in this proposition that in the interior, they shall be subjected to the mufassal Courts. So long as Europeans penetrating into the interior held their place purely by the tenure of sufferance, and bore in some sense the character of delegates from a foreign power, there might be some reason for exempting them from the authority of those judicatures to which the great body of the inhabitants were subservient. But now they are become inhabitants of India, they must share in the judicial liabilities as well as in the civil rights pertaining to that capacity, and we conceive that their participation in both should commence at the same moment. It is not merely on principle that we arrive at this conclusion. The 85th clause of the Act, to which we have before referred, after reciting that the

removal of restrictions on the intercourse of Europeans with the country will render it necessary to provide against any mischiefs or dangers that may thence arise, proceeds to direct that you shall make laws for the protection of the natives from insult and outrage, an obligation which, in our view, you cannot possibly fulfil, unless you render both natives and Europeans responsible to the same judicial control. There can be no equality of protection, where justice is not equally and on equal terms accessible to all."

It will be apparent that in penning the Despatch quoted by the *Englishman*, the Directors were actuated by the best of motives, and that it was their anxious solicitude to protect the people from the harassing and oppressive treatment of the English capitalists settling in the mufassal. Nay, the Directors go further and say that it was essential that the confidence of the Indians should be secured. They insist upon a just and conciliatory conduct on the part of the European settlers, and both from an equitable and political standpoint they regard it as highly expedient that the "natives" should be made to realise and repose confidence in the sense of justice and fair play of their new rulers. We shall again take the liberty to quote from the Despatch and let the Directors speak for themselves:—

"The importance and indeed the absolute necessity of extending to the natives such protection we need not demonstrate. Though English capitalists settling in the country, if they are governed by an enlightened sense of their own interests, will see the importance of requiring the confidence of their native neighbours or a just and conciliatory course of conduct, yet even some of this class may yield to the influence of worse motives. Eagerness of some temporary advantage, the consciousness of power, the pride of a fancied superiority of race, the absence also in many cases of the habitual check supplied by the stated and public recurrence of religious observances,—these and other causes may occasionally lead even the settled resident to be less guarded in his treatment of the people than would accord with a just view of his situation. Much more may acts of outrage or insolence be expected from casual adventurers cut off possibly from Europe by the consequences of previous misconduct, at all events released from the restraints which in this country the overawing influence of society imposes on all men not totally abandoned. The greater necessity is there that such persons should be placed under other checks."

The policy that guided the Directors of the old Company has been ratified by a successive line of Indian Administrators, although we cannot forget that in response to the outcry of the Anglo-Indian community the subsequent statutory law of the country has made provisions which place the European at a considerable advantage over his Indian fellow-subject. In offences capitally punishable he is to be tried by a High Court aided by a jury, and he has certain privileges as a European British-born subject. We hardly think it is the intention of the *Englishman* to place the Anglo-Indian or European delinquent on a higher pedestal of legal status. Law should be respecter of no persons, and it is owing to the anomalous circumstances that prevail in India that certain privileges have been accorded to the European foreigner by our Legislature, and we are deliberately of opinion it would be silly—nay, unwise in the extreme,—to ask for the institution of further invidious and irritating distinctions between the European and the Indian. No case has been made out to show that the interests of the European require to be further safeguarded. They are already safe enough, and as between European and Indian, the advantages are already on the side of the former. It would be absurd in 1903 to demand a retrogression from the policy of the Directors propounded so far back as 1834! It would be the acme of demoralisation to demand iniquitous legislation, and it would be belying the British sense of justice and fair play to confer privileges which would put a premium on a European's proneness to oppression. Such a policy would be politically disastrous.

41. The *Bangavasi* [Calcutta] of the 19th September writes as follows:—

BANGAVASI,
Sept. 19th, 1903.

The *Englishman* on the present situation of its countrymen in India.

In its issue of Friday last, the *Englishman* has published an article headed "The trials of Europeans," in which the writer has endeavoured to show that in all quarrels between Europeans and natives, it is the latter that are the aggressors. The display of such ignorance on the part of a European

editor, who has lived in this country for so long a time, is indeed astounding. The *Englishman* continues:—

“In the mufassal the isolated European is in constant danger of assault. In many parts of India, *shikar* particularly for non-officials and soldiers, is becoming out of the question, owing to the risk of assault at the hands of villagers.”

That such egregious falsehood and insulting language regarding His Majesty's loyal and peaceful Indian subjects should be deliberately indulged in, is a supposition which we are ashamed even to think of making. Possibly our contemporary was labouring under a grave error of judgment, the result of his profound ignorance of this country. Seeing that in the remotest parts of this vast Indian continent, many Europeans are living alone and are living in safety, even ignorance on the part of an editor of the eminence of the editor of the *Englishman* is not a venial offence. We know it for a fact that all Europeans, including even dark-coloured Eurasians, are regarded by Indians with feelings of awe and veneration as belonging to the country of the sovereign, and as embodying royal power. Such being the case, the allegation that Europeans in the mufassal are in constant danger of being assaulted by the natives must be utterly false. The *Englishman* says further:—

“It is the fashion for the Native Press and for some queerly constituted officials to affect to believe that no native or collection of natives will assault a European unless there has previously been extreme provocation.”

Here the Native Press, as well as respectable Government officials, are openly charged with hypocrisy, for the words “to affect to believe” seem clearly to indicate that. His Excellency Lord Curzon will, we hope, be pleased to judge how far such conduct on the part of the *Englishman* can be indicative of culture and high-mindedness. Never before did we come across such an instance of grossly abusive language used towards others by a person remarkable for intelligence. If the editor had enquired into the matter in an impartial spirit, he would have come to the conclusion that natives of India, when not forced to do so, never dare to go against the Europeans. Says the *Englishman*:—

“But while in the majority of cases Europeans show a rare self-restraint, occasions may arise, when either owing to the temperament of the individual or the absolute necessity of self-defence, a blow is struck before which the provoker collapses.”

It is useless referring to the so-called self-restraint of Europeans. On this subject we should refer our contemporary to the diary written by Mr. Russell, the special correspondent of the *London Times*, who came to India during the Mutiny, and to the scene recently enacted by British soldiers on the *maidan* at the exhibition of fire-works on the occasion of the Coronation.

The *Englishman* gives the following admirable explanation of how deaths of natives take place at the hands of Europeans:—

“In other parts of the world a blow in which no lethal weapons were employed does not cause death, but in this country instances are continually occurring in which a simple push has been followed by an almost immediate demise. Medical science explains this extraordinary phenomenon by the statement that owing to the malarious conditions under which they live and their low diet, very large numbers of natives suffer from enlarged spleens which are likely to become ruptured on the slightest shock.”

It is thus proved that India is one of the worst places on earth, where men's spleens get abnormally enlarged, and such a morbid condition of the whole system is induced by malarial diseases and by insufficiency of food, that “a simple push is followed by an almost immediate demise.” Under the circumstances, the best thing for the editor of the *Englishman* would be to leave this country at once and seek out a more favourable climate. He may go either to Zululand or to Greenland, or to Boerland, or to Turkey, or to Afghanistan or to China, where spleens are restricted to their normal size and do not burst at a push.

Most men believe that the *Englishman* wishes not only to widen the gulf between natives and Europeans, but also to frighten Government. During the Ilbert Bill controversy, the *Englishman* actually intimidated the Government of Lord Ripon, and on the present occasion, his object seems to be to intimidate Lord Curzon himself. But this time he will have a hard nut to crack, for

Lord Curzon holds the reins of Government in an iron grip. Therefore, O you, who have condescended to live in this malaria-ridden country, where the spleen breaks under the slightest push, forbear; for Lord Curzon is not the man to be frightened. And as to us, Indians, it is useless to fling abuse at us, for you will gain nothing by so doing.

42 The *Bangabhumi* [Calcutta] of the 22nd September publishes a cartoon containing five figures, namely, (1) the goddess Annapurna dressed like an English lady and seated

BANGABHUMI,
Sept. 22nd, 1903.

A cartoon.

on a chair, holding in her left hand a cup full of some substance and a spoon in her right hand, and in the attitude of distributing the contents of the cup to those standing before her; (2) the god Siva with his trident standing at a little distance and looking on, and (3), (4), and (5) Indian boys wearing European dress with their eyes fixed on her. The letter-press is as follows:—

This time Durga will not come—the goddess who will come is Annapurna. But then there is no *anna* (food). The *sahēbs* have taken away almost the whole stock of food!!!

“There is no food, there is no food, there is no food in this world!

“Mother, has the whole stock of food been taken away by your *sahēbs*?”

—*New Annadamangal*.

43. The *Pallivasi* [Kalna] of the 23rd September has the following:—

PALLIVASI,
Sept. 23rd, 1903.

An address to the goddess Durga.

O Mother (goddess Durga), do you remain satisfied by entrusting the duty of protecting and supporting your Indian children to that kind and affectionate ruler, the Emperor of India? But where is the Emperor of India? He sits on his throne in far-off England, where the cries of his subjects do not reach his ears. His English subjects, who have taken upon themselves the sacred charge of looking after his Indian subjects, do not care to look after them; they only rule over them. Nay, they even snatch away food from the Indians' mouth in order to fill with it the stomachs of their own countrymen, never show sympathy with the Indians, never listen to their piteous cries, but hate them like so many dogs and jackals. O Mother, do you not see and hear all this? Even though the Emperor of India cannot see and hear all this, You, who are omniscient, cannot be ignorant of all this. How then do You, Mother, remain at ease regarding your Indian children?

O Mother, do you not see that malaria has rendered your Indian children so weak and lifeless that the slightest touch with a strong-bodied white man's hand makes their enlarged spleens burst and speeds them off to eternity? Is it true, Mother, as the white editors are saying, that such things are not met with anywhere else in this world? It is true Indians do not get nourishing food; but, Mother, can anybody tell us why they do not? However that be, can You say, Mother, how your Indian children are to bear all this oppression, if you do not devise means to infuse into their weak and debilitated frames the strength which is required to bear it? If you cannot see all this from your seat on the heights of Mount Kailas, we pray you, now that you are coming down, to see everything with your own eyes and hear everything with your own ears, and then do what a mother ought to do. What more can we say?

44. The *People and Prativasi* [Calcutta] of the 23rd September has the following in its English columns:—

PEOPLE AND
PRATIVASI,
Sept 23rd, 1903.

Mr. Basu's speech at the India Club dinner.

We are curious to learn what the feelings of the friends and admirers of the member for the University were when they were treated to the grand performance. They perhaps felt that their confidence was more than justified. We cannot criticise the speech, how can we? It is a puzzle to us. We, of course, were never enamoured of the great gifts of this gentleman, but we nevertheless believed that this distinguished graduate of the Calcutta University had perhaps English enough at his command to give his thoughts a tongue. But, by Jove, there are more things in heaven and earth than we can even imagine. We first wonder that academic distinction is so cheap and next we are a-gape with amazement at the confidence of our Fellows in any body and every body. Here are some sentences from the speech:—“Gentlemen, coming to my share of work in the Bengal Council, it is as true to-day as it was more than thirty years ago * * *”. Had the Hon'ble Mr. Bose been to the Council ere

now? Or our knowledge of the language perhaps is not sufficient to enable us to read the true meaning into the sentence. Here is another sentence:—"The educational system of India cannot be said to stand on a sound basis while the expenditure is *relatively* so small." It takes one's breath away to read and follow the meaning of some of the sentences.

If we have understood Babu Bhupendra Nath aright, he does not seem to have struck out a clear and definite path for himself as a Councillor. He apparently enters upon his new duties with a good deal of trepidation, and we could not suppress our smile when we read this portion of his speech:—

"I shall always endeavour to be temperate and moderate, urging my view with all the emphasis I can command, but avoiding all personal rancour and personal abuse; hitting hard, if necessary, but never, I hope, below the belt. You can trust me that, whenever it may be necessary, I shall fearlessly expose all wrong-doing, no matter who the party may be. And above all, it shall be my most anxious endeavour to strive to the best of my ability to interpret the views of our countrymen to our rulers, which I consider to be one of the highest functions we are required to fill in the Councils.

"Sir, we cannot disguise from ourselves the fact that the gulf between the rulers and the ruled has been slowly widening to the prejudice of both; whatever may be the causes, it cannot be disputed that the Indian of to-day, with all his education, and culture, and accomplishments, is further off from the rulers of India than were his forefathers with their quaint and archaic ways. He does not get the trust which he feels is his due, and he naturally feels sullen and disappointed. It is unfortunate that our English rulers seem to think that they know more of our country and people than we do ourselves, and it is high time that we should disabuse them of such a belief. Their knowledge is practically based on the knowledge of the village chaukidar. The Lieutenant-Governor goes to the Commissioner, the Commissioner to the Magistrate, the Magistrate to the Police Superintendent and down through the descending subterranean depths to the village watchman. The ruler and the ruled do not meet, and do not talk except formally. The visit of the Indian to the Englishman is generally either for a favour granted or a favour sought, for a decoration or an appointment. The visit of an Englishman to an Indian is a matter of personal favour or personal condescension. We seldom, if ever, meet on equal terms; treat each other as component and necessary parts of the same body politic. The result is mutual ignorance, mutual dislike, and mutual distrust. This should not be, and if both sides were alive to the danger of the situation it need not be so. We must strive to attain to a better understanding of each other, treating gently each other's faults, recognizing generously each other's virtues, and then and then only will pass away the mists of prejudice and passion which now unfortunately divide us."

Apart from the confusion of metaphor and apparent solecism in the sentence "and then and then only will pass away the mists of prejudice and passion which now unfortunately *divide* us," the portion quoted above is puerile in conception and execution. We wonder if the University member can make such speeches with impunity. Recondite thoughts it is difficult to find anywhere and everywhere, but one looks for accuracy and literary polish in a prepared speech delivered by a member of the Council and the representative of the University to boot.

URIYA PAPERS.

UTKALDIPIKA,
Sept. 12th, 1903.

45. The *Utkaldipika* [Cuttack] of the 12th September states that the rainfall in Orissa. rainfall has been good generally.

UTKALDIPIKA.

46. The same paper states that the outturn of the *Beali* paddy, or early rice, has been good.

SAMVAD VAHIKA,
Sept. 10th, 1903.

47. Referring to the appointment of the Salt Commission, the *Samvad Vahika* [Balasore] of the 10th September fears that the Commission may recommend an increase in the salt-tax.

URIYA AND
NAVABAMAD,
Sept. 9th, 1903.

48. Referring to the confusion created in the minds of the land-holding classes in the Balasore district on account of one cess *jama* being entered in their settlement *khatians* A misunderstanding.

and a different cess *jama* in their notices, received from the road-cess revaluation office, the *Uriya and Navasamvad* [Balasore] of the 9th September states that the local authorities should take necessary steps to explain to the ignorant land-holding classes that they are to pay the *jama* settled by the revaluation office.

49. The same paper hopes that the Salt Commission will soon be in a position to recommend the local manufacture of salt to the Government. The writer points out

The Salt Commission.

that the abolition of salt manufacture in Orissa has told badly on the condition of the natives of Orissa, and that it should be revived without any more ado.

URIYA AND NAVASAMVAD,
Sept. 9th, 1903.

50. The *Utkaldipika* [Cuttack] of the 12th September approves of the election of Babu Nemai Charan Mitra as Vice-Chairman of the Cuttack Municipality, and hopes that the Vice-Chairman-elect will take early steps

The Vice-Chairman of the Cuttack Municipality.

to better the condition of the rate-payers of that Municipality.

UTKALDIPIKA,
Sept. 12th, 1903.

51. Referring to the observation of the *Uriya and Navasamvad* that the administration of the chaukidari-tax in the Balasore district by Mr. Egerton is all that can be desired

The chaukidari-tax.

under the existing circumstances, the same paper points out that an unpopular and unjust tax can never be made acceptable to the general public, even if it were administered by clever men like Mr. Egerton.

UTKALDIPIKA.

52. Referring to Bain's case, which has been the subject of comment in almost all the papers of Calcutta, the same paper suggests that the case should be referred to a Full Bench of the High Court.

The Bain case.

UTKALDIPIKA.

53. The same paper calculates that a stamp-vendor in Cuttack and Puri earns on an average Rs. 25 per year, while a stamp-vendor in Balasore earns on an average Rs. 34 per

Stamp-vendors in Orissa.

year. These lawful earnings are not sufficient to prevent them from having recourse to illegal earnings. The writer therefore suggests that commissions on stamps should be increased, if it be in contemplation to secure an honest class of stamp-vendors.

UTKALDIPIKA.

54. Referring to the announcement in the Calcutta *Englishman*, which is looked upon as a semi-official organ, that it is in contemplation to transfer Orissa from the Bengal Province to the Central Provinces, the same paper

The rumoured transfer of Orissa to the Central Provinces.

states that it has produced an uneasy sensation throughout the length and breadth of the Uriya land. A monster meeting of the natives of Orissa was held on the subject in April last. The deliberations of the meeting were embodied in a petition, which a deputation consisting of the representatives of all sections of the native community in Cuttack, headed by Mr. M. S. Das, presented to Mr. K. G. Gupta, the Commissioner of the Orissa Division, at his Lalbagh residence. The deputation stated that the proposed amalgamation of Orissa with the Central Provinces is looked upon as a calamity from which Orissa will receive a shock, to recover from which it will take 50 years. The Commissioner sympathised with the object of the deputation, and admitted the affinity between the Bengali and the Uriya languages and the common religious customs and influences under which both the races are placed. The Commissioner said that the Central Provinces, by the acquisition of Orissa, will acquire the *Mahanadi* and a number of seaports on the Orissa coast, which, no doubt, will help the administration of the Central Provinces in various ways. Thus there are two sides to the question, and the Commissioner hoped that Government would take all these into consideration and decide upon that which was best for all. The deputation thanked the Commissioner for his kindness and sympathy, and withdrew with the fervent hope that Government will take the representation of the people of Orissa into careful consideration. The writer argues that the Chota Nagpur Division may be transferred to the Central Provinces and Orissa left as it is. The Chamber of Commerce in Calcutta will not in the least be inconvenienced thereby. Even if the Chamber of Commerce were inconvenienced, their inconvenience would be very little compared with the inconvenience of the natives of Orissa. The writer hopes

UTKALDIPIKA.

that the able and intelligent Viceroy, who has already shown great sympathy with the Uriyas, will take their humble and respectful representation into his kind consideration and save them from this impending danger.

UTKALDIPKA,
Sept. 12th, 1903.

55. The same paper approves of the action of Government in its dealings with the Santipur Municipality, and hopes that the suspension of the functions of that Municipality will be a great and good lesson to other Municipalities in the Province.

UTKALDIPKA.

56. The same paper regrets that the publication of two obscene books, named *Tara Sasanka*, by Madhusudan Misra, printed in Uriya by the Bamra Sudhal Press, and *Juktipramodachandrikakshya Kabya*, by Ganeswar Sastri, printed in Sanskrit and Uriya, has given great offence to the public, and observes that their circulation should be stopped.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 26th September 1903.